

middle of the fifteenth century was written Pandolfini's *Governo della Famiglia*. An old man advises his two sons and three grandsons on the philosophy and policy of life. He urges thrift and advises to stay far removed from public life. It is, he says, a "life of insults, hatreds, misrepresentations, and suspicions." He advises not to come into the intimacy of great nobles and not to lend them money. He has a low opinion of all women and would not trust a wife with secrets. Della Casa, in the first half of the sixteenth century, wrote // *Galateo*^ a treatise on manners and etiquette. He lays great stress on cleanliness of person and house, and he forbids all impropriety, for which he has a very positive code. Castiglione's *Coitrtier* inculcates what the age considered sound ideas on all social relations, rights, and duties. In the dialogue different views are put forward and discussed, from which it results that the views to be regarded as correct often lack point and definiteness. Symonds thinks that the type presented with approval differs little from the modern gentleman.¹ Cornaro wrote at the age of eighty-three a book called *Discorsi della Vita sobria*, which is said to set forth especially the diet by which the writer overcame physical weakness and reached a hale old age. When ninety-five he wrote another book to boast of the success of the first. He died in 1565, over a hundred years old.²

728. Moral anarchy. The antagonism between a virtue policy and a success policy is a constant ethical problem. The Renaissance in Italy shows that although moral traditions may be narrow and mistaken, any morality is better than moral anarchy.

Moral traditions are guides which no one can
 afford to neglect.
 They are in the mores and they are lost in every
 great revolution
 of the mores. Then the men are morally
 lost. Their
 notions, desires, purposes, and means become
 false, and even
 the notion of crime is arbitrary and untrue. If all
 try the policy
 of dishonesty, the result will be the firmest
 conviction that
 honesty is the best policy. The mores aim always
 to arrive at
 correct notions of virtue. In so far as they
 reach correct
 results the virtue policy proves to be the only
 success policy.

¹ *Renaissance*, I, 118.

² Burckhardt, 335, 338.